

# The Baptist Record.

"THE KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISS., AUGUST 10, 1916

NEW SERIES, VOL. XVIII, NO. 32

**Brother W. K. Anderson** reports a good meeting at Thompson, in which Rev. R. L. Bunyard assisted.

We welcome Brethren J. L. Robinson to Newton, and J. J. Cloar to Tupelo. Come in, the work is fine!

**Editor Folk** suggests that the United States buy the land of Palestine. Better take more care of what we have!

Now is the time to order your copy of Harold Bell Wright's new book, "When a Man's a Man." The price is \$1.35 and you will get it quickly from The Baptist Record Book Store.

Clip this paragraph and send it with twenty-five cents to The Baptist Record, Jackson, Miss., and you will receive one dollar's worth of magazines, back numbers, no two alike, and all good reading.

At New Hebron the church closed an excellent meeting with sixteen for baptism, one restored and two by letter. Pastor Cranford was assisted by Rev. Zeno Wall.

In June Texas voted to submit the question of prohibition to the people for decision and it will be voted on solely on the merits of that question—yes or no. If the real sentiment can be voted, it is likely the State will go dry.

Not long since, the Word and Way, Baptist paper of Missouri, raised its price to \$2.00. Now the Biblical Recorder, of North Carolina, and the Baptist Advance, of Arkansas, raise their price to \$2.00. These about make it unanimous.

**Editor E. C. Routh**, of the Baptist Standard, Dallas, Texas, is engaged in the commendable undertaking of compiling a biography of Dr. J. B. Gambrell. He wished to secure a file of The Baptist Record for the time during which Dr. Gambrell was editor of The Record. If any of our friends can assist him by sending him copies of the paper published during that time, they will do the denomination a favor.

It is said that one man receives for acting an idiot for the amusement of those who like that sort of thing, more money in salary every year than our Foreign Mission Board receives annually for the support of all its work. Brother, or sister, can you say that you have not paid tribute to this camera cariturist? Suppose we turn all ours into the Lord's treasury and let those who have less sense fill his bulging pockets.

**Roger Casement**, former British knight, was on last Thursday hanged in London after being convicted of treason. The Irish Catholics in this country and the politicians who are afraid of them sought to bring governmental influence at Washington to bear on the British government to pardon him or commute his sentence, but in vain. If any one believes in capital punishment at all, then it is difficult to see how anything else than hanging could have been possible. There can be no doubt of his guilt in the most aggravated form. He conspired with Germany to land arms and ammunition in Ireland and was himself carried to Ireland on a German submarine. He endeavored to enlist a regiment of Irish prisoners in Germany to fight against the British. Sympathy for a man should not go to the extent of fostering crime.

A year and a half ago, Thos. Mott Osborne, a millionaire and a graduate of Harvard University, after spending a while as a voluntary prisoner in Sing Sing prison, New York, was at his request appointed warden of the penitentiary. He began working reforms in the management for the improvement of the sanitary and moral condition of the prisoners that they might have a chance to make useful citizens when they should be released. This disappointed the politicians and grafters, and though he appointed an assistant to whom he gave the entire salary, charges were trumped up against him, supported by some of the very prisoners in whose behalf he was working and sacrificing. He was suspended, and now after so long a time he has been vindicated and restored to his place. How like Him who came to His own and His own received Him not. Who was despised and rejected of men; who though He was rich, for our sakes became poor. He loved the church and gave Himself for it; who Himself bare our sins in His own body on the tree. No man is worthy to be compared with the Lord, and yet we may rejoice that in some is found a measure of His Spirit.

**Dr. Gambrell** has spoken of war as the surgery of nations. General Sherman had another name for it and both may be right. We have seen some pus cases that made us afraid that war might become necessary to give relief. We wonder if taken the country over, the average village would not upon examination show one-half of its men doing nothing half the time. And what would be said of the women and children? It is marvelous, not to say shameful, what idleness is exhibited as one walks down any "business" street of the towns. The hangers-on, set fasts, immovable hobos, tramps that don't even tramp, men having only half employment and working a fraction of the day, gas bags without illumination, gossip swallowers, weary sons of ennui, tired do-nothings—these are about all the places of "business." We should like to pick out those who are to become "food for powder" from among this aggregation. Only don't ask us to become captain of this Fallstaffian company of warts and mollies.

Both the Democratic and Republican conventions declared for woman suffrage, but both left it for the various states to work out. President Wilson advocates this plan but Mr. Hughes wishes it done by amendment to the Federal constitution as was done for the negroes. Miss Kate Gordon, president of the Southern States Woman Suffrage Conference, approves of the position of Mr. Wilson as that of a statesman and condemns the statement of Mr. Hughes as that of a politician.

It will be seen by the report of the Foreign Mission Board, published in another part of the paper, that the entire indebtedness of the board was paid by the recent special effort. Mississippi was asked for \$5,000 and our W. M. U.'s for \$2,000. We have not heard from the women but the \$5,000 will probably all be paid, there being now \$4,377 in hand. This will put heart into the missionaries and inspire all our pastors and secretaries with greater confidence.

Many of the colleges have increased their fees for admission recently, including Yale, Columbia, Harvard and Princeton. Mississippi College has added a fee of \$5.00 for physical culture.

Seven were baptized by Pastor J. T. Ellis in the meeting at Macedonia, Holmes county, where J. H. Kyzar preached.

Pastor A. S. Johnston reports nine baptized at Dry Creek church as result of meeting in which W. A. Sullivan preached.

Read the "King James" version of the Bible, if you wish, but don't call it the "Saint James" version. Mr. Stewart was not much of a saint.

The Louisiana Convention Board recently made an appropriation looking toward the launching of a training school at New Orleans.

We were glad to greet Brother Cain from Louisiana in the office last week and glad twice that he speaks of making his home with us at Clinton.

Rev. D. W. Moulder was assisted by W. A. Sullivan in a meeting at Line Creek church. The church was revived and nine were added by baptism.

Brethren, report the results of your meetings in The Record promptly. It is good news that all will be glad to hear. But it is not news after two months have passed.

Walter E. Tynes will supply the pulpit of the St. Charles avenue Baptist church, New Orleans, La., during the month of August, in the absence of Pastor Robertson.

The Sunday School Times says that in fifty years at Harvard, where eighty-three per cent of the students use tobacco, not one tobacco user has stood at the head of his class. There can be no doubt that mental efficiency is impaired by its use.

It is said the Federal authorities are watching the strike situation with a view to preventing trouble between the railroads and the trainmen. The administration has shown great good sense in all difficult matters heretofore, and we hope this one will be no exception.

The First Baptist church, Laurel, L. G. Gates, pastor, will begin September first the erection of a church building to cost \$30,000. They have for many years had one of the most desirable lots in the city and have looked forward to putting an adequate building on it.

A third storm broke last week, this time in East Tennessee, where forty deaths from drowning are reported. It seems no locality is immune. The first to suffer was the Gulf coast. The second was the mountain section of North Carolina, and now Tennessee suffers.

Pastor J. G. Gilmore reports a splendid meeting just closed with the Pinola church, the pastor doing the preaching, with Rev. Joe Canzoneri leading the singing. Brother Canzoneri rendered very satisfactory service. There were eight additions to the church. Brother Gilmore begins his meeting with the Galilee church next and requests the prayers of the brotherhood.

It is now said that scientists compute that only five per cent of the energy that goes into farmer. The other ninety-five is the result of natural forces. That is to say the Lord furnishes ninety-five per cent of the labor, and yet He asks us for only one-tenth for Himself. How generous is God and how penurious we are.

Thursday, August 10, 1916.

## CONTRIBUTED ARTICLES

### MINISTERIAL EDUCATION AND CLARKE COLLEGE.

This article is the outgrowth of numerous letters from ministerial brethren concerning schooling. From letters received, and other information, I am led to say that if suitable arrangements could be made, Clarke College could be reasonably filled with ministerial students.

Brethren already in the pastorate as well as younger men who have recently answered the Lord's call, are realizing more keenly than ever the need of training, and they are yearning for it.

The great majority of these have not had high school advantages. Some of them have families. Many must have help if they get the education they need and want, and the equipment our developing civilization demands.

This situation sets forth very clearly two things:

- Such an institution as Clarke College is necessary to the best interest of the Baptist cause in Mississippi.

Since the abolishment of the academy at Mississippi College, there is no other place for them to go and no other place where we can help them. Should this college cease to be, justice to our cause would demand that some other provision be made at once. Of course the school will not exist for ministerial students only, but its existence will mean much to our struggling brethren of the ministry.

- There must be a revival of interest in the cause of ministerial education. Unfortunately, just at the time when the demand for an educated ministry both in the country and in the city has become most insistent, there has been a material falling off in the funds for the aid of those who are struggling to meet these insistent demands.

The figures are not at my command, but reports from the ministerial board indicate that the falling off in receipts for this cause is sad, not to say appalling.

Through our Convention Board we are expending thousands of dollars each year for the development of our churches. They are being led to increase the number and efficiency of their services. This is as it should be, but it is calling for more and better trained pastors. Should we not take care to provide leaders for the situation we are creating?

It is still true "that not many wise after the flesh, not many mighty, not many noble are called." The most of the called to ministerial service are from the plow, the shop and the loom, and they must have our help.

Clarke College proposes to do all in its power to help every one who asks. We have a few cottages for married students, but we need more, and we have some rooms for married students without children. We shall, as soon as possible, set aside a portion of our land for the use of the ministerial students. We are offering free tuition to the wives of married students.

Now, we plead with you to help us do these things by sending us a sufficient number of boys and girls to pay the salaries of the instructors. Then let pastors, churches and individuals give more earnest heed, and more liberal response to the appeal of ministerial education.

BRYAN SIMMONS.

Pastor Ellis Sullivan was assisted in a meeting last week at Soso by W. A. Sullivan, in which there were thirty-seven additions, twenty being for baptism.

### SOUTH MISSISSIPPI SUNDAY SCHOOL AND B. Y. P. U. ENCAMPMENT.

W. S. Allen.

Through the wise generalship of Brother Byrd, the hearty co-operation of the people of Hattiesburg, the delightful entertainment of the Woman's College, the splendid teaching in the training courses, we had the best encampment ever held in South Mississippi. No better program has been given anywhere.

Dr. Poteat opened the encampment with two sermons that will linger many years in the minds and hearts of those who heard them. Then he lectured in his own matchless way for two days. The finest thing this writer has ever heard was his address on "The Twentieth Century Business Man."

Dr. Porter was delightful and refreshing. Dr. Tupper conducted the sunset services, giving a series of addresses on the Bible that will never be forgotten. One of the best things of the encampment was the address of our own J. Benj. Lawrence. He made us prouder than ever of him. It was worth going to the encampment to hear.

The training classes in Sunday School work were of the highest order. These classes were taught by Dr. Harvey Beauchamp, Dr. J. T. Christian, Prof. Thames, Brother Estes, Brother Solomon, Miss Watts, and others. The B. Y. P. U. was under the direction of Brethren Flake and Holcomb and Miss Tiller. Miss Tiller did very effective work in the Junior B. Y. P. U. work and delivered two splendid addresses. We had some high class demonstration work. The W. M. U. work was under the direction of Miss Lackey, Miss Traylor and Mrs. Ray, of Japan. Some of the best work of the encampment was done in this department.

At a very enthusiastic business meeting, Brother Byrd was re-elected president; N. R. McCullough, secretary, and Lowrey Love, business manager. A strong program and publicity committee was appointed and plans made for a bigger and better encampment next year. It will be hard to improve on this year's program, but it is not impossible. Let us go on to perfection. Begin to get ready to come now.

In closing, I wish to say a word about the splendid display of books by The Baptist Record Book Store. A finer display of the latest and best books could hardly be seen anywhere. This is by no means the least attractive feature of the encampment. Mr. J. J. Lipsey knows how to look after this end of the encampment. It is a fine thing and puts many a good book into the hands of our teachers and workers that would otherwise be overlooked.

Dr. Tupper closed the encampment the fifth Sunday with two sermons that will do good until the end of time. Altogether it was a great encampment. It will greatly help to bring in the kingdom.

### SOUTH MISSISSIPPI BAPTIST ENCAMPMENT.

The encampment opened Sunday morning, July 23rd, with the largest number of out-of-town visitors present in its history. The attendance was regular all the way through. A large number of earnest workers and students came on Saturday before the encampment opened and stayed until Monday after it closed. The class work was well attended, and ninety-five per cent of those enrolled took the examinations. The program was beyond doubt the best ever offered at the encampment. Dr. Lawrence and Mr. Flake and others with experience in such matters, made the statement publicly that no encampment in the South has ever presented

a stronger array of speakers and instructors. On the teaching force was Brethren Flake and Beauchamp, of the Sunday School Board staff; Miss Tiller, of Murfreesboro, Tenn.; Miss Lackey, J. E. Byrd and Edgar Holcomb, of our own forces; E. D. Solomon, J. T. Christian, W. I. Thames, O. P. Estes and others of our local workers. Among the lecturers and speakers were E. M. Poteat, H. A. Porter, K. B. Tupper, J. B. Lawrence, Flake, Beauchamp, Holcomb, and Mrs. Ray, of Japan.

Dr. E. M. Poteat, president of Furman University and easily one of the leading thinkers and platform men of the world, spoke four times. He opened the encampment Sunday morning, speaking to an immense audience upon "Christ and the Cross." Sunday night he spoke upon "The Christian and the Cross." Monday morning his subject was "The Outlook of the World," and Monday night "The Business Man of the Future." This is Dr. Poteat's third visit to the encampment and his visits are looked forward to more eagerly each year.

The sunset services, which are considered by many to be among our most uplifting exercises were conducted each evening on the Woman's College campus at seven o'clock by Dr. Kerr Boyce Tupper, of Philadelphia. His subjects made up a discussion of the Bible. On the last Saturday and Sunday he also spoke in the morning and night hours. Saturday night he gave a popular lecture on "Optimism and Pessimism." Sunday morning he spoke on "The Inspiration of the Scriptures" and Sunday night on "The Golden Gates of Opportunity." Dr. Tupper is one of the most pleasing and scholarly writers and speakers we have. He was reared at Washington, Ga., where his father was pastor of the Baptist church for twenty-seven years, but of late years he has been pastor of one of the churches in Philadelphia. He is greatly in demand as a chautauqua speaker and delighted his large audiences at the encampment on each one of his widely different subjects.

The demonstration by the Brookhaven B. Y. P. U. was a most interesting feature of Sunday night.

Dr. Henry Alford Porter, of the Second Baptist church of Atlanta, was with us four days, giving eight lectures. Dr. Porter is a Canadian by birth, but his accent belongs to the old South. He has been pastor of large churches in Louisville and Dallas and his Atlanta church is now regarded by many as the strongest in Georgia. He stands in a class by himself as a speaker of rare eloquence combined with becoming modesty, simplicity and deep piety.

Mr. Flake, Mr. Beauchamp, Mr. Holcomb, Dr. Lawrence, Miss Lackey and Miss Tiller spoke most acceptably upon phases of our mission, Sunday School and B. Y. P. U. work.

At the annual business meeting the announcement was made that the encampment was out of debt. A subscription of nearly \$600 was made for the next program and the program committee was instructed to keep up the high standard of the past. The same officers were elected for the coming year and the name was changed to the "South Mississippi Baptist Assembly." This was done to correspond with the enlarged scope of the work which now proposes to take in all of our denominational interests.

One of the features was the large number of young people in attendance and the demonstrations given by the B. Y. P. U.'s of the Fifteenth avenue Meridian church and the Magee church.

Another interesting feature was the talks of Mrs. Ray, one of our missionaries to Japan.

I believe this fifth encampment was the best we have had.

J. L. JOHNSON.

Missionary B. L. Lockett, Nigeria, Africa, in a personal letter, expresses appreciation for The Record and for the Journal of the American Medical Association, which, by the help of two doctors, we were able to send him. We are glad to publish an article from him this week about his work, and hope to have others.

## THE BAPTIST RECORD

## BLUE MOUNTAIN ENCAMPMENT—A CRITICISM.

It was said again and again that the last Blue Mountain Encampment was the best of all. Let us see:

The singing, led by Professor Reynolds, was certainly fine. It was full of the spirit of worship and praise, and free from levity and mere effort to entertain.

Then, there was the class work. Brother Byrd said it was the best in the history of Blue Mountain Encampment. Brother Byrd ought to know.

The mission study classes were in charge of returned missionaries—Mrs. Graves from China, Brother and Sister Ray from Japan, and Mrs. Hooker from Mexico. Their addresses were exceedingly interesting and helpful. With warm hearts they told us of the success of mission work in the past, its needs in the present, and its possibilities in the future. Oh, if our Baptist hosts could see the fields as they see them, what an impetus would be given to the great task of sending the good news of salvation to the wide, wide world!

Dr. Ayer's lectures on the Bible as a literary book showed great painstaking and thorough study of his subject. He insisted that it is necessary to be acquainted with the literary character of the Bible—its prophetic utterances, its nicely discriminating terms, its poetic and dramatic pictures, its symbols, etc., in order to know fully its deeper spiritual meaning.

The sermons of Dr. Burroughs were of the highest order and were enjoyed by everybody. I heard a very intelligent man say that Dr. George Truett himself could not have surpassed him.

Dr. F. C. McConnell delivered eight lectures on as many Bible characters. They were the product of years of study. No words of mine can convey any just conception of what they were. His descriptive power is remarkable. His words and sentences were beautiful and often sublime, yet so clear and simple that the children could understand and enjoy him. But best of all, these lectures were full to overflowing of the great doctrines dear to Baptist hearts—salvation by grace, substitution, election and predestination, God's infinite sovereignty and man's absolute freedom of will by God's decree, all these and many more came into view with great clearness and beautiful harmony.

It was good to be there.

This is my criticism, a friendly one, of course.  
J. S. BERRY.

Tupelo, Miss.

## BLUE MOUNTAIN BREEZES.

The breezes that blow around Blue Mountain now seem to indicate fair weather.

The State Normal, which was held here in June and July, was a success, the enrollment reaching 300.

Although it rained every day during the encampment, at some time during the day, yet the general testimony was that we had one of the best encampments ever. The attendance was excellent, considering the weather conditions, and the program was a success from beginning to end. One competent judge, who has attended most of the encampments held in the State, pronounced it the best encampment she had ever attended.

The Mississippi Heights Academy will open September 5th, and the prospect for a good attendance seems promising.

The forty-fourth annual session of Blue Mountain College will open September 6th, and indications seem to point to a very gratifying opening.

On Sunday, July 30, the Lowrey Memorial church extended a hearty call to Rev. W. E. Farr. It was understood that Brother Farr could not enter upon the work here until he completed the work which he is now doing for the Education Commission, but he hopes, with Brother Harrington's help, to finish that work

speedily. Brother Farr preached for the church one time during the normal and spent a few days with us during the encampment and captured the hearts of the people. Our people are hoping that he will soon finish up the campaign which he is now pushing and that the Lord will lead him to accept the call and do a great work at this important center of influence.

Rev. J. Franklin Ray, of Japan, with his interesting family, is making Blue Mountain headquarters during the summer. Mrs. Janie L. Graves, of China, is still with us, but expects to sail for her Chinese home early in October.

Brother J. G. Chastain, of Mexico, is also making this his temporary home. These faithful heralds of the cross have all won the hearts of our people and are making themselves a blessing to our community.

Three weeks ago our people had a treat in a very fine sermon from Rev. R. A. Cooper, pastor of the Second church, of Amarillo, Texas, who was here on a visit to his sister, Mrs. Sumrall.

Cordially,  
W. T. LOWREY.

## AN APPRECIATION.

The Anti-Saloon League of Mississippi takes this method of expressing its gratitude to Hemingway & Morse, W. C. Wells and Judge L. Brame, attorneys, for their successful services in the injunction case heard before Chancellor O. B. Taylor on the 27th inst. They have rendered a valuable service to the State without one cent of remuneration. Men of this type of patriotism deserve the gratitude of the whole State; they are real benefactors to humanity.

ANTI-SALOON LEAGUE OF MISSISSIPPI.

T. J. BAILEY, Supt.

## BROTHER BOSTICK'S QUESTION.

Brother Bostick, of Columbia, in The Record of July 29th asks a very vital question, one that has been on my mind for quite a while, and one that needs special emphasis. The question is this, "Are we training a generation of non-church-goers?" He raises the question for thought, and well may we think upon it.

I have always been a Sunday School enthusiast, and am yet, and think every pastor ought to be, but I have never allowed my enthusiasm to get advantage of my better judgment. The Sunday School is great, and should occupy an important place in the church. It is indeed a part of the teaching service of the church. No church can possibly do God's service as efficiently as it ought to without a Sunday School. Every member ought to be in the Sunday School, either in the home department or in the Sunday School proper. No pastor or superintendent should feel satisfied until this ideal is reached. The church—all the church—with every family in it and outsiders studying the word of God together one hour at least every Sunday morning or afternoon should be the desire of every pastor and superintendent. All this and more is true, yet we must remember that the preaching of the gospel by God's chosen men is first, for "it pleased God by the foolishness of preaching to save them that believe."

The Sunday School that does not magnify and emphasize the preaching service is falling below its privilege to properly train the boys and girls that to a large measure shall compose the future church, and the men and the women who now compose its membership. Our heart is pained as we look upon the boys and girls, men and women, yea, many church members, and sometimes teachers who at the close of the Sunday School go out of God's house to the streets and drug stores, and their homes, while the man of God preaches the unsearchable riches of God's holy Word. This practice is in its very nature evil and should be checked. Who is responsible? Well, several. The teacher who does not use her influence to this end, who does not encourage her class or his class to remain for

the preaching service is certainly responsible. The superintendent who neglects his duty here is responsible. How easy it is for him just before he dismisses his school to emphasize the importance of remaining for the preaching service. Yes, I agree with Brother Bostick that the parents more than all are responsible. How many parents have said to me, "I don't allow my children to stay for preaching; they get so tired; I don't think I ought to make them stay." Well, that's all right for the tiny ones, but all wrong for others. You are planting in the rich soil of their little hearts seed that will bring forth a habit that will curse their lives, and possibly blight their usefulness in the kingdom.

The pastor who does not look well to this end of his work is responsible. Many of us are not quite willing to be bothered with the restlessness of the children that sit before us. We lose sight of them in the preparation and delivery of our messages.

The Sunday School specialist to some extent is responsible, of course. I do not mean to say that every one is, because some of our workers are very careful just here, but some are. I do not believe that the Sunday School is directly responsible for eighty-five per cent of the conversions that occur in our churches annually. I have seen hundreds brought into the kingdom during the short period of my ministry, and I have talked with hundreds of them about their conversion, and it has not been my experience that eighty-five per cent were won directly by the Sunday School. Of course, it is bringing in its share, and if it did not, it would have no right to exist.

Oh, my brethren, the work of the Sunday School is great. I cannot say enough for it. I cannot do enough for it. But I must believe that the preaching of the gospel of the kingdom of our Lord is first in kingdom service.

I would not pluck one star from the crown of him who is giving his very life for God in Sunday School work, but on the other hand, I would add to his crown brighter ones. Yet, I believe that the specialist as well as the pastor, teacher, superintendent and parent is responsible.

May we one and all think seriously on this vital question, and by the grace of God not be guilty.

Let us not be any less enthusiastic for the Sunday School, but more for both the Sunday School and the preaching service.

J. B. QUIN.

## ORDINATION.

At the Lowrey Memorial church, Blue Mountain, Miss., on Sunday, July 23rd, Rev. D. A. McCall was set apart to the full work of the gospel ministry. The presbytery consisted of Revs. W. A. Jordan, J. G. Chastain, J. B. DeGarmo, W. B. May, W. G. Thompson, W. T. Lowrey. Brother Jordan preached the sermon.

The ordination was conducted under the direction of the Lowrey Memorial church, upon the request of the Oxford church, of which Brother McCall is a member. Brother McCall's parents recently moved here from Summerland, in South Mississippi, and the ordination was held here on account of the fact that the family home is now here. He is a student of the State University, where he hopes to graduate next session. He preaches to churches near Oxford, in connection with his work as a student. We expect large usefulness from Brother McCall in the future.

W. T. LOWREY,

Chairman.

Blue Mountain, Miss.

God has thrown down a challenge to Mississippi Baptists; it is the complete evangelization of Mississippi and after that the training and equipment of those who are evangelized for service in the world-work of human redemption. How will Mississippi Baptists answer this challenge?

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Thursday, August 10, 1916.

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180 East Capitol St. Jackson, Mississippi

**\$2.00 PER ANNUM.**

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

— by the —

**Mississippi Baptist Publishing Company**

P. I. LIPSEY, Editor

Publication Commission:

J. T. Christian, D. D., President; G. S. Dobbins, Th. D., Secretary; I. P. Trotter, D. D.; R. L. Motley, D. D.; W. H. Morgan.

Entered at the postoffice at Jackson, Miss.,  
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### EDITORIAL.

#### "SLACKERS" IN THE CHURCH.

Every now and then some new word knocks at our doors for admission, and English being a living tongue of a progressive folk, is generally hospitable to the new comer. There are two sources of new words—the scientists, or inventors, and the common people. The one author picks his names for new things from some ancient language whose forms are fixed, preferably Greek or Latin, and parades the new-found idea in Sunday clothes which the etymologists explain to the unlearned with much satisfaction to themselves. The other author, the ordinary folk, do not hark back to lexicons for old nomenclature for new conditions, but strike off a word of their own that sounds like the thing you are talking about and immediately it finds favor and nobody has to be introduced, for some how everybody knows what it means without having to go to the dictionary. In many cases you would search the dictionary in vain, for it is snubbed in the society of the lexicographers.

Such a word is "slacker," to which the world war has given birth. People who do not like home-made words and phrases sometimes call them slang, but they have this advantage, that everybody knows what they mean, and that is different from such words as "ornithorhyncus." It is natural, too, that the idea which this word, "slacker" represents should find its corresponding conditions in much of our religious work and the word itself borrowed to do duty in this field. The same condemnation and contempt that falls on the head of an able-bodied man who seeks to escape service of his country when it is in serious peril or when its vital interests are at stake belongs to the man who in an emergency in his church fails or refuses to get under the load with his brethren. Indeed it must be a revelation to many in these strenuous militant days, when sacrifice of property and life in high heroic mood is the common and expected thing, that we should see by comparison our penurious gifts and small personal service to the Lord and lords and king of kings. We in this country have not felt the hot breath of war and no strong foe is threatening our national existence and yet we endure without murmuring, indeed we insist upon having it. The imposition of added burden of taxation which would easily and quickly pay for the sending of the gospel to every creature in a few years. Men suffer the hardships of the camp and the privations of the march with a smile, but some of us are afraid we will be drowned in a shower of rain on the way to church or dread the appearance of a drop of perspiration on the face in the congregation. There are faithful ones who never quail or fail, but the slacker is an unmitigated grief.

We never know anything, it is said, except

by comparison, and the comparison of the burdens that men bear in the business of destruction and the manner in which they bear them, with the amounts contributed to save men is not calculated to make Christians feel comfortable. Never a week passes but the papers tell us about the war budget of the various European governments and their purpose to borrow more. They tell us about the cost of shells and guns and how many are fired per minute, how many shells fall on each yard, and how much it all sums up, till the figures in billions become bewildering and meaningless. Are we not willing to pay the price of peace, to honor the Prince of peace and to proclaim the gospel of peace, at less than one-thousandth of the cost? To be sure, the one is enforced taxation and the other voluntary. But shall we do less upon our honor as the Lord's freemen. Christianity is based on the voluntary principle. If this fails, has not Christianity itself failed? Heroes are not made by being driven under the lash, but by voluntary sacrifice. The church is not the place for slackers.

#### NOTHING FINISHED.

"I have found no works of thine perfected before my God." This is a part of the indictment which the Holy Spirit brings against the church at Sardis. They seemed never able to complete everything which they started. It is a serious charge for the man or woman or church that quits before they get through will never amount to much, and there is a great deal of this sort of thing among us. One thing a child ought always to be taught is, not to lay any work down until it is finished. Don't milk a cow without "stripping" her. Don't comb your head and leave the hair in the comb. Don't start one task and leave it unfinished to undertake something else. That will perhaps suffer the same fate. Don't quit work on a garment till the last seam and hem is complete. It will fasten itself on you as a habit. Some people go through life with raw or ragged edges on everything they do because they never finish anything. With some people all that they do is wasted because they left a leak somewhere through which all that had been done ran out and was lost. It is a ruinous habit of mind; not only does the work run to waste, but the whole of one's character, energy and self is spilled out. When you go to do a thing, do it, and don't leave it undone. Put the "finis" on whatever you do. No mind is really a trained mind until it has got the habit of completing whatever it does. It is better to finish what you are doing than to go on to something bigger. It is not the size of the task nor the number of the things done that counts, but the fact that you have finished what you were doing. Nothing can be well done if it is not "done." Bread that is half "done" is not fit for use; and nothing else is. Don't be in a hurry—just stick to your job till you have finished it. This repetition is because it is needed, for you haven't done anything if your work is not finished, and many lives are lost, amount to nothing because of this fault. Finish each task, complete each day's work and when the end of life comes you may say truly, "It is finished."

It is to those who never finish what they are doing that the Lord says (to the church in Sardis), "I will come as a thief and thou shalt not know what hour I will come upon thee." The man who gets in the habit of completing what he is doing will not be taken unawares at any time. He is prepared for whatever comes, even for the end of the world, the coming of the Lord. He has no unbalanced books, no accounts to settle, no loose ends to gather up. He is ready when the next duty calls, when the next door of opportunity opens, when the promotion awaits him, or when Gabriel's trumpet sounds. He has no need to go back and straighten up loose ends. He does not need to beg for time. The unexpected does not happen to him. But the man who never finishes is inefficient. He may be a hard working man, may have a name

to live but is dead. Maybe it is not too late to mend, to strengthen the things that are ready to die. It is possible yet to overcome and walk with Him in white and be acknowledged of Him before the Father.

#### DR. GILLON AND THE HOSPITAL.

The Mississippi Baptist Hospital is fortunate in securing the services of Rev. R. L. Gillon, recently pastor at Gulfport. He has occupied important pastorates also in Texas and has shown himself equal to difficult situations. Praying for a hard task the Lord has usually given him this post of honor. It is now his task to see that the ministry of healing which Jesus inaugurated and to which He gave so large a part of His life is given its proper emphasis in our work today, and that the hospital comes into its proper place in the estimation and contributions of Mississippi Baptists. To some people this form of Christian kindness makes a stronger appeal than any other form of ministry, but many are yet unawakened to the real place and value of this work. Dr. Gillon has gotten the burden of these suffering ones on his heart and he will lead our forces in carrying out the command of Jesus to heal the sick.

To be sure, this work today is done through the instrumentality of physicians and surgeons, just as the work of training young men and women for life is committed to teachers; but in both cases the organized strength of the denomination is put behind and into the work. The Baptists of Mississippi have built a good and well equipped hospital in Jackson, and helped to build one in Memphis. The effort is now making to enlarge the one in Memphis and to pay the bonded indebtedness on the one in Jackson. Both are deserving and the need imperative. It was the hope of the trustees of the hospital in Jackson that the two efforts might be combined, but this did not seem good to the Memphis brethren, and so the work will be done separately. Of course they will observe the natural limitations of territory, in soliciting support and in the people to whom they minister. It would seem desirable that people living nearer to Memphis should make their contributions to the Baptist Memorial Hospital, and those living nearer to Jackson should make their contributions to the Mississippi Baptist Hospital. Rev. W. A. McComb has already been visiting churches in the interest of one and Rev. R. L. Gillon will be in the field for the other. May they both find favor of the Lord and of His people.

#### MISSISSIPPI ASSOCIATION FOR CHRISTIAN EDUCATION.

On last Friday afternoon with representatives from three Christian denominations present, the Mississippi Association for Christian Education was completed by the election of Dr. M. E. Melven, superintendent of Presbyterian colleges and schools in Mississippi, as president; Dr. A. F. Watkins, president of Millsaps College, vice-president, and Dr. J. W. Provine, president of Mississippi College, secretary-treasurer, and also by the adoption of a constitution and by-laws which indicate that these Christian educators mean business in their determination to prosecute a vigorous campaign for the Christian element in the process of education. The constitution provides that the membership shall consist of three classes—active, associate and institutional. The active membership shall consist of any member of any of the evangelical churches of the State, who is engaged in either administration or teaching in any of the educational institutions in Mississippi, owned, controlled, or affiliated with the churches of the State; also all members of the institutions herein defined shall be eligible to active membership in this association. Any minister or lay member of any evangelical church who is actively engaged in the promotion of the cause of Christian education shall be eligible to associate mem-

bership in this association. Any institution in Mississippi owned or controlled by any of the evangelical churches shall be eligible to active membership, and any private institution engaged in the work of Christian education shall be eligible to associate membership.

It is believed by those who were present at the meeting that it portends great good in the work of stimulating Christian people to a more intense realization of the value of Christian education. One of the prominent features of the association will be to give the people everywhere in the State thorough information in regard to the work and worth of education and the kind of education that counts most for civic righteousness. It is hoped that at an early date the membership will include all Christian workers interested in the welfare of the Christian colleges and secondary schools in the State.

A. J. AVEN.

#### AN AFRICAN SCHOOL.

Several years ago, Baptists withdrew from Lagos, our chief Nigerian port, because it was so unhealthy. About that time we ceased to have a Baptist school there. In recent years the government has drained the mangrove swamps and built up a modern sanitary system, which has made the city unusually healthy for the tropics. The Church of England and the Wesleyans have built up good schools. Baptist children were neglected and Baptist work hurt.

A short time ago, Brother Pinnock succeeded in starting a Baptist school there. While he is on furlough, I am giving some attention to it. The school is not yet two years old, and yet has had a marvelous growth. I have just visited the school.

There is an enrollment of 510 pupils, in spite of the fact that fees are charged. While a large part of them come from the Baptist homes of the city, many come from the other denominations, from Mohammedans and from heathen homes. The old school building is crowded. The teachers are begging for more room, which at present we are unable to supply. And yet the pupils continue to come. The staff of seven teachers is having great difficulty in handling the number of pupils, and yet they are coming. The committee in charge of the school is making plans for the temporary accommodation of the students. But we need to make provision for a larger and better work.

In the past, our missionaries have neglected educational work. As a result, we have very few trained native preachers and teachers, while other denominations are comparatively well supplied. We have few members capable of filling responsible and remunerative positions in the government and in firms.

Baptist members are begging us for schools and for good teachers. Here is a school with over 500 pupils which was begun less than two years ago. The opportunities are overwhelming. What shall we do?

We need a mission family to live in the vacant mission house, immediately adjoining the school premises. We need others in the interior to fully staff our present work and to begin new work. We need more money for school buildings and for running expenses. But reports of the enormous debt on our board at Richmond makes our hearts exceedingly sad. While England is in the throes of the greatest world war, her mission societies report no debts. Our America, with her great prosperity, forgets and neglects her obligations to the heathen world.

In the name of our Lord, we beg you to behold the increasing opportunities and to quickly give us the help we need to preach, teach and heal among these multitudes.

B. L. LOCKETT, M. D.

Oyo, Nigeria, Africa.

#### Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS M. M. LACKEY	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.	

"Then I said I have labored in vain, I have spent my strength for naught, and in vain."—Isa. 49:4.

"Because I spent the strength thou gavest me, in struggle which thou never didst ordain, and have but dregs of life to offer Thee—O, Lord, I do repent."

"Mind, it is our best work that He wants; not the dregs of our exhaustion. I think He must prefer quality to quantity."

If the people about you are carrying on their business, or their benevolence at a pace which draws the life out of you, resolutely take a slower pace; be called a laggard; make less money; accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power—as much as an engine—ten horsepower, or twenty, or a hundred. You are fit to do certain kinds of work, and you need a certain kind and amount of fuel, and a certain kind of handling."

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action that it may be the sooner over. On the contrary, you should accustom yourself to do whatever you have to do with tranquility, in order that you may retain the possession of yourself and of settled peace."

—Guyon.

Our W. M. U. gave \$2,112.98 on the love-gift. The State Executive Committee asked us for \$2,000.

The close of the quarter brings reports from a number of societies but not nearly half of them have yet reported. Please see to it, sister secretary, that your society is not one of the delinquents.

This miscellaneous quarter we hoped to round up our collections on Training School, Margaret Fund and Bible Fund. But we have not met our suggested apportionments as yet. However, we are hopeful, for we have abundant faith in our sisters.

The quarterly letter, sent to each society, containing the suggested apportionment for State missions, finds a place on this page. Please read it carefully, and then read before your society. If you consider the figures too large, remember 'tis merely a suggestion on the part of your secretaries. If too small, why we shall be glad.

The "demonstration" referred to in last week's issue was left out, but you will find it on this page. We trust each associational superintendent will see that the program is carried out wherever practicable. It will help our young people. They like to have a part.

One dear sister who reads the W. M. U. page gently chides your secretary for urging each one to do "her dead level best." She says we should do our "living earnest." She is doubtless correct, and we should be more careful about our extravagant use of English. But there come

times when the seeming indifference of His handmaidens becomes burdensome, and the heart cries out for more faithful service—yes, "faithful unto death!"

#### Our Colleges.

(Playlet for Y. W. A.'s and G. A.'s. To be given second day of State Week of Prayer. Written by Fannie Taylor.)

Characters—Clara, in whose home the scene is enacted. Mildred, Rachel and Beulah, guests of Clara. Susan, a near-by neighbor.

Mildred—"I have had such a good time here I don't want to go home, but my time for visiting is about over."

Rachel—"I have had a splendid time, too, but mother will not let me stay any longer. You know, since being with you girls I want to go to college more than ever; and I think I will go home and talk to dad about it."

Beulah—"Oh, Rachel, let me hug you! I have wanted to hear you say that for so long. I know we will have you off somewhere; but in this crowd of girls I don't know which will get you, for we all represent different colleges."

Mildred—"One thing is certain—all of us together will keep her in the State, and land her at one of our colleges."

(Clara comes in.)

Clara—"What is all this excitement about?"

Beulah—"Rachel has decided that she wants to go to college next session, and now the game is on as to which one of us will win her for our school."

Clara—"Well, you know she's a Baptist and my college is owned by the Baptists of the State, so I will just take her under my wing." (Goes up and puts her arm around her.)

Rachel—"Is the Woman's College owned by the Baptists?"

Clara—"Yes, indeed; you should see the splendid buildings we have. I say we, for I had a small part in it. I subscribed \$10 a year for five years, to the Education Commission last year when Brother Farr was here in the interest of the Baptist schools."

Rachel—"You say 'schools.' Pray, tell me how many schools the Baptists in the State have?"

Clara—"Three—Woman's College in Hattiesburg, Clarke Memorial College at Newton, for boys and girls, and Mississippi College in Clinton, for boys and young men."

Rachel—"I know several Mississippi College boys, but I did not know the college is owned by the Baptists of the State."

Mildred—"We are proud of the strong Christian characters that are products of Mississippi College. We find them not only in Mississippi, but scattered all about over the United States. It certainly pays to send boys as well as girls to a Christian school."

Beulah—"Well, say, I am afraid you girls are about to persuade Rachel to go to Mississippi College! (All laugh.) Now let me put in a word. My school does not belong to the Baptist Convention of the State, but is owned by one of the strongest Baptist families in Mississippi."

Clara—"Yes, my married sister is a graduate of Blue Mountain College. In fact, you can hardly go into a community in Mississippi and not find a Blue Mountain girl. They are usually such strong Christian characters, too, leading in Christian work. One very beautiful feature of Blue Mountain mission work is the establishment and maintenance of the Blind Girls' School in Canton, China. But when I grew up the Woman's College had been established in the southern portion of the State, nearer my home; and it is reaching so many girls who would never have gone to college had it not been established down there." (Enter Susan.)

Susan—"What are you girls so interested in?"

Clara—"We have a subject under consideration that is widely discussed by our Baptist people today—Christian education. Rachel has expressed a desire to go to college, and we are telling her about the different colleges in the State."

(Concluded on page 8.)

Thursday, August 10, 1916.

# THE FIELD GLASS

## THE TASK ACCOMPLISHED.

By Executive Committee on Foreign Mission  
Debt.

For two months Southern Baptists have been engaged in a united and heroic effort to raise the one hundred and eighty thousand dollar indebtedness on the Foreign Mission Board. The executive committee now announces the successful completion of that campaign. We are thankful to God and grateful to the brethren.

Surely God was in this movement. He gave the spirit of liberality to the churches and guided in unmistakable ways. Upon Him we have relied and He has been a very present help.

Our people have been very sacrificial in this time of need. They rallied round the standard and were willing in the day of God's power. We have a great God and a great brotherhood.

This campaign demonstrated that foreign missions is very close to the hearts of Southern Baptists. They love the lost world and, like their Master, are ready to suffer to save it.

It also gave us a new sense of solidarity. From Maryland to Texas, and from Missouri to Florida, our hearts beat as one. Men and women, preachers and laymen, young and old, rich and poor, combined their energies to accomplish this task.

Pastoral leadership throughout the entire South never showed to better advantage than in these past two months. Hundreds of pastors were examples to the flock in giving and led their churches to do nobly.

The very effective help of state secretaries and boards is gratefully acknowledged. These men of responsibility and influence took this burden as their own. Their co-operation with the Foreign Board has achieved success. We thank God upon the remembrance of their practical sympathy and invaluable help.

The denominational papers were our main dependence for publicity. Columns of their space were gratuitously devoted to our appeals. By able and earnest editorials, they laid this cause heavily upon the consciences of the people.

The lovable and loyal women have labored with us in the gospel. They never fail. Throughout the campaign they were our joy and inspiration. "According to their power \* \* \* and beyond their power, they gave of their own accord."

With this announcement of success and expression of thankfulness, we append a few important remarks:

1. The committee decided in the beginning that the expenses of this campaign should be borne by the campaign. The margin above the one hundred and eighty thousand dollars is less than one hundred dollars. Additional funds are, therefore, needed. We estimate that delayed returns will care for this item. Brethren will send in promptly all amounts on hand, or pledged, for the debt. By so doing, they will put the capstone on the building.

2. The board pledges itself to the strictest economy, consistent with efficiency, and purposes to keep the expenditures of this year within those of last year. In turn, the board requests the churches to supply it with funds systematically in order that interest may be saved and debt avoided.

3. Time and again we have emphasized that the contributions to the debt were above and in addition to contributions to the current expenses of the board. This fact should be kept clearly in mind by all. Otherwise, we shall be embarrassed by reduced receipts for the current year.

## WELL DONE.

In announcing to the denomination the successful issue of the special effort authorized by the convention to lift the indebtedness on the Foreign Mission Board, I would, first of all, ascribe grateful thanks to our Heavenly Father for the leadership of the Holy Spirit in this enterprise. Nothing in the campaign, with its many gratifying incidents, is quite so outstanding as I review the past sixty days as this manifest presence of the Holy Spirit. Projected in the summer and following closely upon the spring campaign for home and foreign missions and the four years' campaign for the Judson Centennial, I am certain that this effort would have failed lamentably had the Spirit of God not been in it. By His help, it has succeeded triumphantly and, from the best information I can secure, has proved a great blessing to thousands of our churches and multitudes of our people.

No words can express my appreciation, personally, of the help which editors, state secretaries, pastors, W. M. U. workers and elect laymen have given. My prayer to God for them all is that He who neither slumbers nor sleeps shall guard and bless them—every one of them.

When there is time for it, I want to make some observations upon this special campaign and draw some lessons from it, but there is no time for it now. Other duties which have been neglected for a season, must claim immediate attention. This letter is only to assure my brethren and sisters of the South that in the joy of this victory which I have seen them win, my thoughts linger much upon those who have been in the trenches and I cannot refrain from this public word of grateful acknowledgment of the heroic service they have rendered.

Yours fraternally,  
J. F. LOVE.

## BLUE RIDGE.

Cut off from all connections with the outside world since Saturday night, nearly 300 men and women from all parts of the South attending the Y. M. C. A. Summer School now in session at Blue Ridge, N. C., have been eager to get word to thousands of anxious relatives and friends that they were perfectly safe, well fed and comfortable in the heart of the storm-swept region near Asheville.

The fifteen buildings of the Blue Ridge Association are located at an elevation of 2,700 feet on a high vantage point overlooking the flood region of the valley below. Executive secretary Dr. W. D. Weatherford said today, "Not only was our commissary department stocked with over two weeks' supply of staple groceries, but we have furnished food to a number of mountaineers in real distress. We have everything for which to be thankful. Our own power plant is supplying to all our buildings light and water, which were temporarily cut off by an accumulation of silt and dirt in our reservoir.

I never saw a better exhibition of Y. M. C. A. spirit than when seventy-five delegates worked voluntarily at hard manual labor to make sure of light and water for other conferences as well as their own.

Those who have planned to attend the other conferences need have no fear as to their safety and comfort during their stay in Blue Ridge.

C. M. Hobbs, prominent lumber merchant of North Carolina, chairman of the Blue Ridge Business Committee, after a perilous trip to get to Blue Ridge by Sunday afternoon, hired a gang of men on Monday and promptly restored

the automobile road to the town of Black Mountain, two miles away.

As quickly as telegraph service was resumed at Asheville, twenty miles away, we sent ninety-eight telegrams by foot messengers to let the world know that the Blue Ridge Association was comparatively untouched by the storm.

Our delegates are leaving by carriage to Asheville, and by railway, thence via Murphy and Atlanta or Knoxville.

## THE HOME BOARD FINANCES, AUGUST 1, 1916.

B. D. Gray, Corresponding Secretary.

The brotherhood may have wondered why nothing has been said since the convention about our financial condition. The explanation is simple. The Southern Baptist Convention in Asheville agreed to give two months towards the liquidation of the Foreign Board's debt.

I spoke with all heartiness in favor of that resolution at the convention, and only wish I could have gone personally into the campaign, which has just come to a close, even though the Home Board's debt was three times as great as we have ever reported. The campaign for the Foreign Board debt has closed. We have not heard the results, but sincerely hope that the full amount was raised.

### Our Present Needs.

Of course, state interests at this period of the year naturally claim special attention, but in view of the fact that we have said nothing, have made no appeal for our debt, or any statement about current expenses, brethren have assured us that they will come strongly with their home mission gifts.

We are not making a special appeal for the \$72,300 debt of the Home Board. In our appropriations at the annual meeting, we included about two-thirds of that debt and were forced to make corresponding reductions in our appropriations for the work of the current year.

### Our Present Situation.

Our debt is \$72,300. We have borrowed \$94,490. The debt is \$52,000 more than for the previous year and we have borrowed \$47,000 more than we borrowed up to the first of August last year. This means that our present indebtedness is about \$100,000 greater than it was one year ago and that we have a serious problem before us.

We beg churches and pastors to come immediately to our relief. Many of our strongest churches have adopted the budget system and the weekly or monthly plan of contributing to missions. We have suffered greatly because this plan was adopted in January in many instances, and their deficit for the previous eight months of the conventional year was not made up. We appeal to these churches to come to our help.

The Home Board is asking the various state boards of missions to remit monthly one-twelfth of their apportionment for home missions. If they will do this, following the lead of Kentucky, it will bring great relief.

In many instances our stronger laymen have been blessed financially. It would be a great relief if they would send their contributions now instead of waiting until next spring. We appeal to the great host of these splendid men of God to come to our help.

### A Note of Encouragement.

It gives me great pleasure to say that, although we have made no statement or plea during this year for our debt, or for current expenses, our receipts are some \$3,000 ahead of those at this period one year ago. I take this to mean that our people are working more seriously the budget plan and the monthly contributions to missions. Just here is our greatest need and there must be no let-up on this line.

The budget system will not work itself. It must be worked, and the same diligence must be applied to it that we use in raising the current expenses for the churches. Just here conscience, consecration, and unceasing diligence

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are necessary. Come now, brethren who want to substitute this plan of monthly giving for the campaign method. Now is your opportunity—as it is our emergency.

HOME MISSIONS AT THE ASSOCIATIONS.

Victor I. Masters, Editor of Publications.

The Home Mission Board has before it a difficult year. For the first time it has brought over a considerable debt—\$72,000. This it put in the appropriation for the present year, cutting down each department of the work, cutting it to the quick.

Therefore, the Home Board has made and will make no special debt-paying appeal. Its sister organization in mission service, the Foreign Mission Board, was given two months in which to raise money to cover its debt. The period has passed, some heroic giving was done, and all rejoice.

Meantime, the Home Board has not distracted attention from the special issue by telling of its own needs, but still they exist. For instance, the necessity of providing money to care for the work represented in the debt necessitated larger borrowing than at any time heretofore at this season.

Our special purpose here is to urge especially upon associational representatives of the board and pastors that they shall see that home missions has strong and adequate presentation at all the district associations.

State interests are now to the fore in every state. There is an increasing number of these, and this is a happy sign of growth. They need a fair presentation at the associations, particularly does state missions need it.

But we are confident we shall have the support of the mature judgment of the brethren in every section when we assert that it will be a mistake to put home missions or foreign missions into a corner at the associations. The fact that these great activities are more removed from the immediate knowledge and observation of the brethren, creates a certain added need that they shall be set forth before them with some of the real power and commanding spiritual bigness which inheres in them.

We regret to say that in several associational programs we have seen this summer, home missions had only a half an hour, and that at the time when there was reason to expect the least attendance. In some cases, foreign, state and home missions have together only an hour and a half or two hours at an afternoon session, where the delegates are full of fried chicken and cake, after a dinner on the grounds, and not in good condition to be impressed, even if such great and varied activities could be impressively set forth in this brief time.

We repeat that we are sure such programs do not represent the mature and responsible judgment of our pastors and brethren in any association which has a sincere purpose to labor for bringing Christ's kingdom at home and abroad.

The increasing number of interests and the nervous haste of our age, which has reached even many of the delegates to our associations, make concessions and adjustments necessary, and the responsible representatives of each cause should be ready, gladly to give way, as far as is right, for the general good.

But it is not to be thought that this shall crowd the great cause of missions into a corner for anything which can possibly come before our association. In some association one missionary cause is given good showing and the others slighted. This is not best for any of the causes, including the one which is given the advantage.

We trust that our Home Board representatives will use every proper means to secure a good presentation for home missions at the associations, at the same time having due consideration for the needs of other important interests. It is our judgment that not less than one hour for each should be given at every association to state missions, home missions and foreign missions. More is often needed. Many of the delegates do not hear these causes presented at

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

By general consent from now until the first of November is State mission period. Let us put the supreme emphasis on the work of making Mississippi a Baptist empire.

There are forty-three county agricultural high schools in the State. These schools are a permanent part of our educational system. The boys and girls of the country will receive their secondary education in them. We must have a church in close proximity to each one and a pastor so located that he can project the influence of his life into the school os that we may shape and mould the spiritual life of the coming generation and put the Baptist imprint on that life. This is part of our State mission task.

There are more than 100 church organizations in Mississippi that have no houses of worship. There are about 200 organizations whose houses are in such a dilapidated condition that they are practically useless. This gives us a total of about 300 Baptist churches in the State of Mississippi that ought to be built in the next year. But the brethren where these conditions maintain are unable to build without help and, hence, it is up to the Baptists of the State to help through their State mission work these churches in erecting houses of worship. Not only is this true, but there are at least 200 other places where Baptist churches ought to be organized. This gives us in round numbers 500 church houses needed now. The task of assisting in the building of these necessary church homes is part of our State mission task.

There are thousands of acres of cut-over lands in South Mississippi going to be put on the market in the next few years. This land is going to be divided into small farms and settled by colonizing agents. There is a Catholic organization with headquarters in New Orleans, whose purpose is to colonize the Southern States with Catholics from Belgium and other countries in Europe. We have already a colony of Slavs in South Mississippi at a place called Slavonia. This colony has its own school house, its own church, and its own Catholic priest. After these colonies become established with their own churches and their own priests it is practically impossible to make any inroads upon them with the gospel. At the close of the war there will be many other colonies coming. Now is the time for Mississippi Baptists to make the necessary preparation to meet this incoming tide of aliens. A strong State mission policy is absolutely necessary if we would handle the situation.

Concerning Apportionments.

There appeared in last week's Record the State mission apportionments for the churches, given by associations. This is in keeping with the action of the convention. In the convention it was suggested that our work be put on a budget basis and that apportionments be made, distributing the work among the associations and

any other time during the year. Surely, surely they ought to be set forth with something of the real appeal that is in them on this one best opportunity for twelve months. To do less seems to us perilously near suggesting to the thoughtless and uninformed that these activities are after all, of secondary consideration.

We appeal to pastors, our special representatives, to labor for a better presentation of home missions at the associations. We are this year in greater need of such treatment than perhaps we have ever been.

Home Mission Rooms, Atlanta, Ga.

that the leaders in the associations distribute the work among the churches.

I want to say three or four things with reference to this apportionment:

1. This apportionment is not an assessment in any sense of the term. Let no brother think that we have departed from Baptist principles in this matter. It is simply an effort to distribute the State mission responsibility among all the churches of the State. If we are to co-operate in the wider work of the kingdom, then we must have co-operation, counsel, advice and suggestions from the brotherhood concerning what each local church ought to do.

2. Let it be understood that the apportionment is not a debt imposed, but simply a suggested task set by the leaders in the associations for the churches, and ought to be assumed by the churches joyfully. The time has come when we should no longer think of escaping responsibility, but of assuming it as loyal followers of Christ. We must not war with any movement for advance unless principles are violated, but hail with delight every suggestion coming from the brotherhood, which gives the local church the opportunity of putting more into the kingdom of God than it has been putting. We must not pull back or retard in any way the program of the denomination unless that program violates Bible principles, but throw ourselves unreservedly into the movement to do not the least but the most we can. Since the apportionment is simply a suggestion it cannot, therefore, violate Bible principles, and consequently should have the hearty support of every pastor and church in the State.

3. It is not the idea in this apportionment to set the minimum amount which the churches are going to give, nor to set an amount which it is all but impossible for them to reach, but the idea is to set a reasonable amount, an amount which they ought to give if they do their duty as kingdom servants. If the minimum amount is set, then it ceases to be a test of loyalty; it becomes a temptation to negligence of duty; for the temptation is always to stop at the minimum rather than to press on to the maximum. We feel that every pastor in every church will rejoice in the opportunity of striving to accomplish a task which really means sacrifice for Christ.

4. In a good many instances the association at its session fixed the apportionment for the church. Where this was done we have simply copied the figures out of the minutes. The associational letters sent out this year have a place for the church to fix its own apportionment, and we hope that every pastor will see to it that his church in making out the associational letter fills in that part of the letter. The apportionment then will originate with the church—where it ought to—and will give us some idea of what we can do as a denomination.

I hope that the moderator of every association in the State will appoint a committee on apportionment, consisting of a member from each church represented in the association, and that this apportionment committee will seriously set itself to the task of suggesting to the churches in the associations the amounts they ought to give to the various objects fostered by the convention.

With reference to the apportionments which appeared last week in The Record: Let each church assume its part as a sacred duty. God wants the kingdom to come in Mississippi. He wants His gospel preached. There are waste places where the gospel cannot be preached unless the stronger churches assist. State missions is simply our co-operating effort to reach all of Mississippi with the gospel. Let all of us, therefore, have a part in the task.

## THE BAPTIST RECORD

Thursday, August 10, 1916.

### WOMAN'S MISSIONARY UNION PAGE.

(Continued from page 5)

Susan—"It is well that I came in to put in my plea for my beloved college."

Clara—"They have about persuaded me to go to a Baptist school. I have heard our ladies talk so much about needing leaders in our Baptist churches, that I want to prepare myself for one."

Susan—"Our school isn't a Baptist school, but we have a large number of Baptist girls there."

Rachel—"Is there a college we have not spoken of?"

Mildred—"Yes, indeed—the mother of them all—Hillman College, in Clinton. My mother and grandmother both graduated there; and they have friends' and classmates scattered all over the State who love to tell of the splendid work of that college."

Beulah—"None of us has told of the good work of Clarke Memorial College. I saw in The Baptist Record last year a report of the work its graduates are doing. While it is young, its products speak for it."

Clara—"Let me say this: Last year there were only seven college Y. W. A's in the South that reached the Standard of Excellence, and two of those were in Mississippi—Blue Mountain and Woman's College. I wish we had time to tell about the mission study classes and personal service work in our colleges."

Rachel—"I see now I will have to let mother and dad decide for me; but one thing certain, I will be found in a college somewhere in our State this coming session."

Clara—"Good! But Virginia has come for us for a ride, so get your hats and come on."

### The World's Survey.

Our Nine Little Visitors—(If possible, have children in some way to represent their country's dress, etc. Through the entire afternoon treat them as visitors. Let them sit apart from other children. The more realness you put into the program, the more interesting it will be to the children.)

China—"I am a little girl from China. You see I came first because work was started where I live before it was in any other country. We are proud of what the missionaries have done for us. We have 107 churches and 169 schools. But I think our greatest help has come from our missionary doctors. You know when we used to get sick, people believed an evil spirit was in us and sometimes a red hot iron was bored into our flesh to drive out the spirit. Now, we have the doctors and they know what to give us. Great help has come to our country, but there is now a need for more workers."

Africa—"I am a little boy from Africa. We have eleven churches and twice that many schools. People used to call our country the 'dark country,' but we are waking up now and crying for more workers to come to us."

Italy—"I am from far off 'Sunny Italy.' We have forty-four churches and ten schools. Our churches send help to Africa and Austria."

Brazil—"I am from Brazil and you should feel proud of the work there, because larger results come from our country than any other field. We have 161 churches and twenty-eight schools. But you know every school we have could double its attendance next year, if we could only increase our school forces and provide better equipment."

Japan—"I am a little girl from Japan. You have read many beautiful stories about my country. But to tell you we have only ten churches and few more schools with no medical missionaries. We pray every day for more money and more workers."

Mexico—"I am from war-stricken Mexico—your neighbor country. You have about 1,500 Baptist churches in your State and we have forty-seven in Mexico and twenty-nine missionaries. Only a few of these are allowed to work there now because of the war. We pray that the spirit of Christ will come into the hearts of our people and make them love one another."

Immigrants—"I am a little immigrant boy

who has been in this country four years. You know there are four millions of us in the South and the Home Board can only furnish fifty workers for us. But I have been fortunate to attend one of the immigrant schools. I have learned many things at this school and the best of all is the story about Jesus. I will tell the story to all I meet."

Mountain Schools—"I am from one of the mountain schools of North Carolina, and I have just come to say, 'Thank you!' to the Home Board for building this school where I could get to it."

State—"I represent Mississippi and welcome all these fields of work. I assure each of you that we Baptists of Mississippi will always give you our heartiest support and will continue to train missionaries for your fields. Now let everybody sing 'Blest Be the Tie That Binds.'"

(Urge the organization of Sunbeams.)

### Education Commission

#### Biloxi.

It was my joy last Sunday to present the claims of the Education Commission to this thriving little church, which has as their hustling pastor, Brother A. H. Clark. We are glad to welcome Brother Clark back into the State and brotherhood. He is a good man and a great preacher. He made it possible for us to get a good offering, leading the contribution himself.

#### Encampments.

It was my privilege this year to attend North Mississippi Encampment, Blue Mountain, Miss., and the South Mississippi Encampment at Hattiesburg, Miss. I must say that these encampments are doing great work. Both had splendid programs and much good was accomplished. The pastors who are missing these encampments do not realize what they are missing. May the Lord continue to show His approval upon them as He has in the past. W. E. FARR.

What Professor Godbold says of the pastors' attitude to Baptist schools and the Baptist paper in Louisiana, is equally applicable in all the states, namely: "There is only one thing left for Louisiana Baptists to do, and that is to keep our Baptist school and Baptist paper going, whatever the cost. Our pastors must stem the tide of opposition that they find in their congregations, even at the expense of their jobs, sometimes, in order that they may do the will of our Master. When a pastor takes 'cold feet' concerning these departments of our denominational work, it is time for him to get on his knees and pray the matter through in the light of all the needs of our Louisiana people. We have scores of pastors in Louisiana today whose tasks would be fifty per cent less burdensome if they had a few young men and young women from our Baptist school in their congregations, and had about fifty per cent of their members reading our denominational paper. The pastor who does not put forth every effort to get his young people to attend our Baptist school, and to put our Baptist paper in the homes of his church, is 'sinning away' his day of opportunity."

This month the senior editor of the Journal and Messenger, the staunch Baptist paper of Cincinnati, completes forty years of service in that office. It is a notable achievement of great service and we heartily congratulate him and express our joy in his being permitted to accomplish so much for the cause which he loves. He has seen many editors and papers pass, and other papers change, but he abides in strength. During the forty years not an issue of the paper has failed to appear, and many improvements have been made. It has gone from an eight-page to a thirty-two-page paper and from \$2.50 cash, or \$3.00 credit, to \$2.00 a year. The junior editor is only in his thirtieth year and so is comparatively new at the business. Hall to the Nestor!

Mr. E. Godbold, educational secretary for Louisiana Baptists, closed the year, July first, with a \$6,000 debt. This is not discouraging. A great many boards have done worse. Education has received a great forward impulse in Louisiana and Godbold is the sort of man that never lets up.

The Word and Way, in a non-committal way, discusses the question of the women speaking in mixed assemblies, insisting upon the authority of the inspired Scriptures, but saying, "We are sure that they (the ladies who addressed the convention at Asheville) have no desire to be heard as speakers before mixed assemblies." This is pretty severe on the ladies to intimate that they wished to be seen and not heard. Let the brother from Missouri come out of the brush.

The daily papers give reports from the western border of the formation of what they regard as a coalition of the varying parties and interests in Mexico to establish a government, leaving Caranza and Villa out. To us there is an indication of the hand of the Roman Catholic church to gain the upper hand, as the "clericals" are mentioned in all the dispatches; and the news items sent out are clearly prepared by parties interested in the move, being framed in such a way to make an appeal in behalf of the movement. It is the purpose of those at work in it to appeal to President Wilson for his sympathy and approval. It bears on its face the marks of sedition for the purpose of overthrowing the de facto government. If this is true, it will certainly get no help from the government of the United States, but the parties will be subject to arrest and prosecution for using this country to plot against the government of another with which we are at peace.

It seems difficult to make and keep clear in some people's minds what is really meant by co-operation in interdenominational movements and by organic union. Much that is said against those who oppose these things is condensed and confusing. It is the privilege of any Baptist to co-operate with anybody or anything he chooses. If he wishes to work with the Y. M. C. A., or the Anti-Saloon League, or the Interdenominational Sunday School work as an individual, that is his undeniable privilege, and nobody shall say him nay. If he wishes to contribute his money or time or anything he has towards it, it is a free country and Baptists are a free people. Others may not wish to do so, may even think he makes a mistake in doing so, and that he could spend himself and his substance more economically and efficiently through the denominational organization exclusively. But that is for him to decide. However, when he wishes to commit others to his scheme and use their contributions to promote interdenominational effort, that is an entirely different matter. The effort to commit the convention or any board to that sort of work is a violation of the rights of those who give to its work and oppose interdenominational co-operation. Such a scheme was the effort to appropriate foreign mission money to a union school in China, and the convention promptly and emphatically rebuked it. In the same way there is confusion about what is called "organic union." Organic union is not simply the uniting of various churches into one church under one name, but the uniting of the organized forces and agencies of the denominations as such for and in behalf of particular institutions. That is organic union, the union of organized forces of different denominations in the support and maintenance of special agencies or institutions. Mr. Rockefeller or anybody else is at liberty to give his money to support any philanthropic endeavor in China. But the Southern Baptist Convention has its own work to do and we cannot take the people's money and appropriate it to outside objects. Those who hark back to the Nashville Convention's approval of co-operative work ought to get this clear in their minds.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notices.

## W. J. FERGUSON.

W. J. Ferguson was born in Montgomery county, Miss., April 25, 1849, and died June 1, 1916, being sixty-seven years, one month and seven days old.

When he was about seventeen years of age he moved to Hinds county, where he spent the remainder of his life in the vicinity of Learned, Adams and Utica.

He was twice married. Six children were born to him by his first wife, four of whom are still living, namely, Mrs. D. C. Simmons, of Utica; Mrs. W. W. Hollingsworth, Mrs. T. G. Carlisle and Mrs. J. A. Neal—all of Bessemer, Ala.

His second wife, Mrs. Bessie Kirby, of Louisville, Ky., survives him and deeply mourns the loss of her devoted husband.

He professed conversion and joined the Baptist church at Salem, Miss., when a young man, and was always loyal and a most liberal supporter of every interest of the church.

All fraternal orders appealed to him, he being a faithful member of

the following orders: Masonic, being a thirty-second degree Mason and Shriner, Knights of Pythias, Oddfellow, Woodmen of the World and Elks. He was never known to refuse to help any brother in distress.

He began his business career as a farmer and country merchant and soon built up a large and profitable mercantile business at Adams, Miss., where he acquired considerable property and wealth.

He moved to Utica, Miss., in 1895 and organized the Bank of Utica, an institution that has prospered under his management and has always enjoyed the confidence of the public.

One of the chief characteristics of his life was that he was always "the poor man's friend." He was kind-hearted, sympathetic, liberal and always ready to assist any one in need of help. Three different times when the writer was a struggling student in Mississippi College, checks for \$25 each came signed "W. J. Ferguson."

His deeds of friendship to the poor were not confined to the preachers. There are numbers of persons in the community where he lived, who can testify that in hours of need they found a friend in W. J. Ferguson.

"He that hath pity on the poor lendeth to the Lord."—Prov. 19:17.

The Lord sustain the bereaved ones and bless the memory of my departed friend, I pray.

J. L. LOW.

Meridian, Miss.

"That man is so honest he would not steal a pin," said the admiring friend.

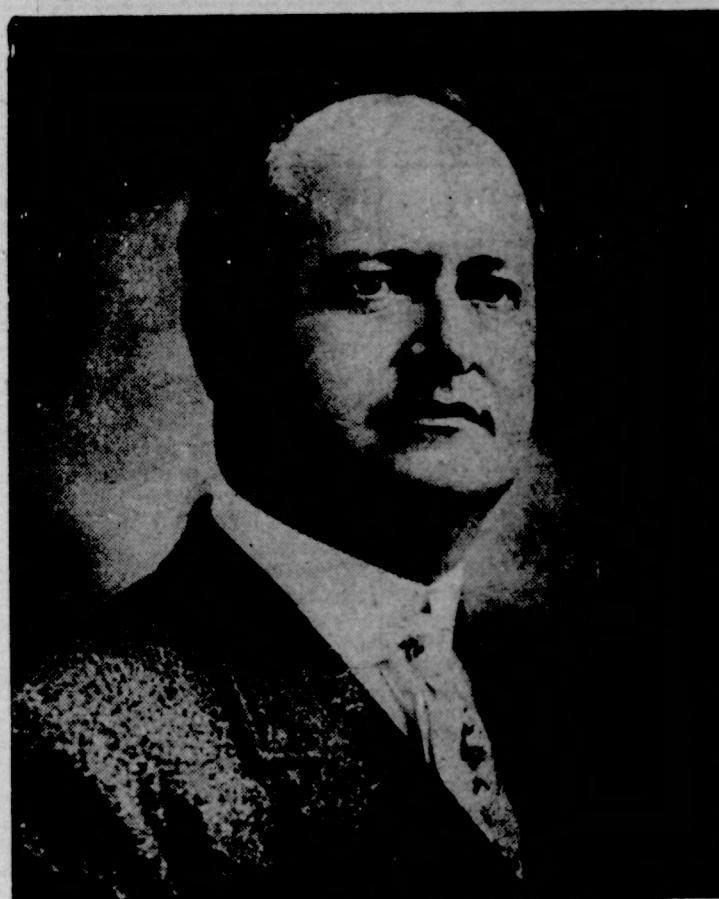
"I never thought much of the pin test," answered Mrs. Cayenne. "Try him with an umbrella."

## Big Hit.

Maud—"Miss Oldun thinks that hotel clerk just lovely."

Ethel—"Why so?"

Maud—"He wrote opposite her name on the hotel register, 'Suite 16.'"—Boston Transcript.



GENTLEMEN AND FELLOW CITIZENS:

I am a candidate for Supreme Court Judge of the Northern District of Mississippi. The election is to be held on Tuesday, Aug. 15th. This is a very important election: First, on account of the importance of the position, and, second, it seems to have narrowed down to a fight between the present incumbent, Mr. Sykes, who is holding it by appointment of Governor Bilbo, until an election can be held, and myself, and the fight between us has resolved itself into a fight between the PEOPLE GENERALLY on one side and the Railroad Companies and Public Service Corporations on the other side.

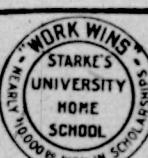
Mr. Sykes has devoted his time and talent to defending these monied powers and corporations, practically every since he was admitted to the bar. And as an indication that the Railroad Companies want him elected, nearly every corporation lawyer and Railroad lawyer in the district are supporting him; many of them are his relatives, who are in the employ of the M. & O., I. C. and the Y. & M. V. Railroads, and their various branches.

I feel that my qualifications as a lawyer are equal to his; we are about the same age. I took my literary course at Mississippi College at Clinton and my law course at the University of Mississippi. I have been a lawyer 15 years and District Attorney 7 years. I am a Mason (Shriner), member of the Woodmen of the World, K. of P., and a member of the Baptist Church at Houston, and if you feel, upon investigation, that I am worthy and well qualified for this responsible position, I would appreciate your VOTE and your ACTIVE SUPPORT in the primary election to be held on August the FIFTEENTH. Cordially and sincerely,

Your humble servant,

R. H. KNOX,

District Attorney of the Third District of Mississippi.



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Do You—

Think dog-muzzling cruel and then marvel at the spread of rabies?

Carefully select your brand of liquor and then feed your children unpasteurized milk?

Repeat the Golden Rule and then sneeze in somebody's face?

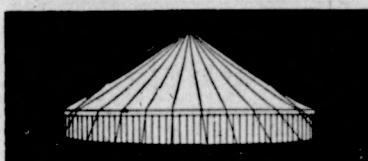
Go camping for your health and then place your toilet so that it drains into your water supply?

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

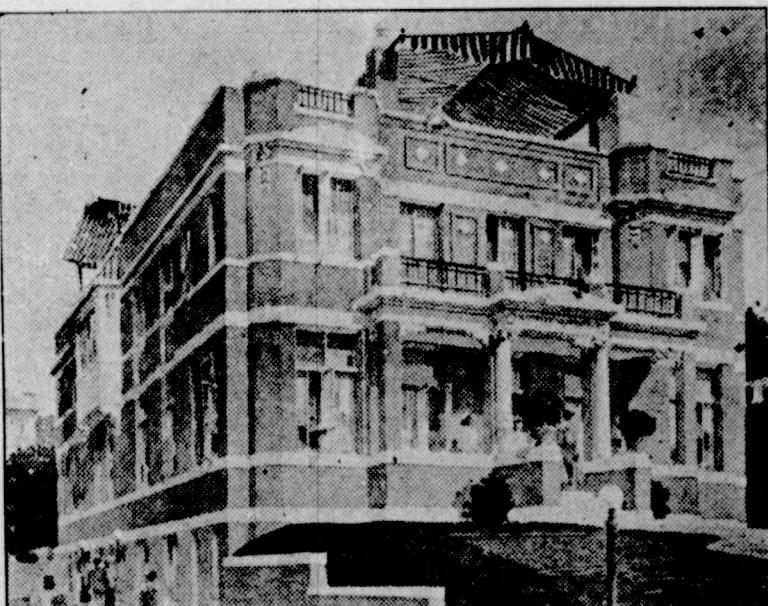
If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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Thursday, August 10, 1916.

# Sunday School Lesson

BY A. J. AVEN, LL. D.

## THE RIOT AT EPHESUS.

Acts 19:29-41.

### Introduction.

We turn now from a study of some of the writings of the apostle to a further account of the events of his life as a missionary. We note that while in Corinth, he was brought before the great Gallio, the brother of the famous Seneca, the philosopher to whose lot it fell to be considered the connecting link between the heathen philosophy and the Christian teachings. Some have thought that the great Roman was personally acquainted with Paul, but this has never been definitely settled, but it is interesting to note the parallelism between the teachings of the two men. Possibly the reason for this similarity grows out of the fact that Gallio did know something of Paul's work as a teacher, and had told his famous brother about it. Paul was now on his third missionary journey, having started out from Antioch as on other journeys. Apollos had already arrived at Ephesus, when Paul reached there and was doing some mighty effective preaching being "instructed in the way of the Lord." On Paul's arrival at Ephesus, he found a number of disciples upon whom he bestowed the gift of the Holy Ghost, worked some miracles, and taught in the synagogues. Notwithstanding his forceful speaking, he met with opposition, and withdrawing from them, he went into the school of a certain philosopher whose name was Tyrannus, and here he remained for about two years. It was during this time that some Jewish adventurers undertook to work miracles in casting out evil spirits, but utterly failed. This was known and had a good effect on the people and they brought together their books on magic and burned them.

### Lesson Teachings.

**Great Confusion.**—When a man's financial interest is touched, he is quick to offer resistance and to call into activity his whole influence to save his business. In the lesson before us, we have a good example of this statement in the conduct of Demetrius, the silversmith. It seems that the only thing that provoked his activity against the brethren was the fact that in destroying the worship of Diana the business of making shrines would have its end. Demetrius made his living in this business, and of course he appealed to all the workmen to come to the opposition, as they were all interested in the business. In their confusion, they seized upon two of Paul's companions and carried them into the theatre. Naturally enough, Paul would have gone into the theatre to the assistance of his friends, but it was thought foolish and so he was restrained. Note that prudence is of as much value as bravery. Paul knew not what the word "fear" meant, but while this was true, he

did recognize the fact that it is folly to rush into danger with no hope of being able to combat it. So he abided by the wish of his friends. The people were in great confusion, some crying out one thing and some another. They did not even know their own minds nor for what purpose they had come together. This is frequently the case with men who oppose some good act in a community. They listen to first one man and then another, and do not take the trouble to investigate the real worth of the question up for discussion.

**Great Diana.**—Now it was natural that the Jews should be interested in this tumult. Any persecution of the Christians had an interest for them. And of course they wanted to let the people know that they were as much opposed to the Christians as the heathen themselves. So in the multitude there were a great many Jews, and they brought out one Alexander. Just who this man was is not definitely known, but it is possible that it was Alexander, the coppersmith, who did Paul so much evil (II Tim. 4:14). As soon as they found out that Alexander was speaking, they made all sorts of confusion, crying out in behalf of their goddess. They realized that the Jews were just as much their opponents as was the followers of Christ, for the Jews were haters of every kind of idol worship. They cried out for two hours, trying to drown truth with noise. To them there was nothing quite so great. Diana was great, because of her great temple, not her temple great because of her greatness. Our God is great, not because we have great churches, but our great churches are but a faint attempt to show our appreciation of our Master, by making Him a beautiful house. It is true that Diana was great to the Ephesians, because the temple worship was the occasion of great assemblies of people, and of course great revenue would likely follow. There is danger with good people that they lose sight of the greatness of their King because of their great admiration of their places of worship. There is danger of rival churches becoming self-centered, and give more concern for the building up of their membership than to the building up of the cause of Christ. This seems to be noticeable in rival denominations, more than between two churches of the same denomination. One denomination sometimes builds a new church in a community. It is copious and comfortable. Not long after another rival denomination builds a church, and lays great stress on making a house more imposing than its rival. This should not be. All building should have but one purpose—that of honoring God.

**Great Official.**—In this day it is very important to teach the youth the value of integrity in public life. I believe that the churches are able and willing to discharge the obligations demanded at their hand, but while that is true, it does seem that Christian civilization has reached a

## Schools and Colleges

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PAUL V. BOMAR, D. D., Pres. Marion, Ala.

crisis in its progress, and is calling on all the powers that be to save it from the very breakers upon which other civilizations have been wrecked. The time has come that we must demand as high degree of morals in public life as in private life, if we would guarantee the perpetuity of our civilization. This high ideal must come through the proper teaching and training of the young. This clerk was a man ready to do his duty and took hold of an unfortunate situation and with dispatch settled the trouble. We must teach our youth that there is but one real formula of life, and that is the rule laid down by the Master Himself. "Whatsoever things ye would that men do to you, do ye even so to them." This great teaching, followed out in full, would settle all social and political evils. Legislation may restrain, but it does not reform. The remedy, then, for all disturbances lies in the converted soul, and not in outside restraint. Make the Master the model, and like Him let the whole career of our existence be the incorporation of His teaching in our life and conduct. When that good day shall come, then public men will display in their public life a moral dynamic that will carry with it a creative, spiritual energy that the world so much needs; that warmth and devotion that has the power to enkindle a burning love for men; a brotherhood based not on the common dependence of man on nature, but upon an active love, the fruit of faith in the infinite value of the individual soul in the eyes of the Heavenly Father, "that living principle that enters into organic relations with men in society and that fulfills itself through sympathy and labor in the historical life of humanity;" that principle which finds its highest expression of life not in selfishness, but in service.

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**FROM BROTHER MOTLEY.**

I would be recreant to a sacred duty if I should fail to "report" to my beloved friends in dear old Mississippi. Loving them all as I do, I flatter myself that they will be interested in even the few commonplace things I may write.

I am glad to say that, while my heart clings most tenderly to my Mississippi brethren, and to the work among them, I am coming to feel that I shall have blessed fellowship with both old and new friends in Kentucky. I find Winchester to be one of the fairest cities in all the land, while my church (Central Baptist) enjoys an enviable reputation for aggressiveness and spirituality throughout the entire State. Within the few weeks that I have been pastor every item of expenses, both old and new, has been settled, leaving the church clear of all financial obligations except balance on equipment. This balance, though a considerable amount, will soon be disposed of, leaving us free to do much larger things for the general work of the denomination.

## Schools and Colleges

### 44TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE WILL OPEN SEPTEMBER 6, 1916

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Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University, N. Y.

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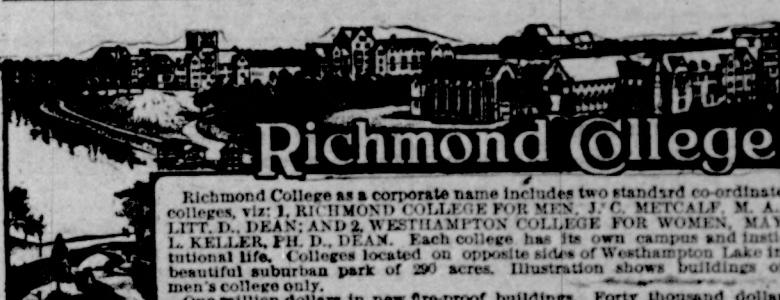
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## LONGINO THE WINNER.

It will be gratifying news to the people of Lawrence county, where he was born and reared, that Hon. A. H. Longino is overwhelmingly in the lead for Judge of the Supreme Court in the middle district for the term beginning 1918.

Governor Longino made an honest, fearless, business-like Governor, and from what we can learn the people are determined to show their appreciation by placing him on the Supreme Bench which, because of his legal learning and great ability, he will adorn.

A devoted Christian, he has honored and been honored by his church, having been active as teacher and superintendent, in Sunday School work at Jackson and other places where he has lived, having served for many years on some of its most important commissions and boards and as a trustee of Mississippi College, and his faithful services have been recognized by his election as president of the State Convention. As a vice-president of the Southern Baptist Convention, he has had the honor of presiding over the deliberations of that body.

Governor Longino's whole life has shown his faithful adherence to the highest principles, and the clean way in which he has performed the duties of the offices of United States Attorney, Chancellor and Governor has endeared him to the people of the entire State.—Lawrence County Press, Aug. 3, 1916.

## The Five Year Program for Baptists

has for one of its objectives a decided increase in church membership. The Sunday School will be largely responsible for this increase. We cannot begin too early in the fall to muster our forces for a successful campaign.

## RALLY DAY

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## NEWS IN THE CIRCLE

### MARTIN BALL

Pastor W. W. Morris has resigned at Linden, Texas, and the church has called Rev. W. H. Anderson. Pastor Morris has not matured his future plans.

Rev. W. A. Barclay, of Dale, Texas, has accepted a call to the church at Sullivan, same State. This is a new church and starts out with bright prospects.

Pastor R. J. Fletcher has resigned the church at Celeste, Texas, to become effective September first. His future plans have not been announced.

As a result of a three months' evangelistic campaign in Arkansas, more than 2,000 have been added to the churches, and much helpful awakening among the membership.

Dr. C. D. Graves, who has served the Foreign Board for several years as field secretary, has accepted a call to the First church, Wake Forest, N. C., and will enter the work at once.

The Oak Ridge church will ordain Brethren McCaughan and Corley to the deaconship next Sunday. Pastor Derrick is to be assisted by the Clarksdale pastor.

Pastor W. J. Derrick is conducting a meeting with his church at Farrell this week. There is quite a revival spirit manifest among the membership and some of the unsaved are much interested.

Rev. J. L. Philips, of Canton, has been invited to one of the churches in Laurel as pastor. As it appears to us, it looks like a pity for him to leave Canton where he is doing such splendid work.

Pastor Roswell Davis has resigned the work at Binghamton, Tenn. He has been quite successful in the work there and we wonder why he wants to leave. The resignation takes effect October first.

Dr. Claude W. Duke, of Florida, expresses some doubt as to the wisdom of combining the Foreign and Home Boards. One of his arguments is that it will tend to a "concentration of power and responsibility." Exactly right.

Rev. A. E. Booth, of Harrisburg, Ill., has finally declined the call to Fayetteville, Ark. He will remain in Harrisburg. The church membership at Fayetteville is splendid and the opportunities for doing good unsurpassed.

The Baptists of Miami, Fla., under the princely leadership of Dr. J. L. White, will erect a splendid house of worship. It will cost \$75,000. It will cover ground space 95x116. The membership of the church is 700.

Texas Evangelist F. M. McConnell has recently closed a good meeting with the church at Malissa, Texas, in which there were twenty-nine admissions to the church—twenty-two by baptism. Rev. T. J. Furniss is the aggressive pastor.

Dr. J. B. Gambrell, in an editorial in the Baptist Standard, says, "Great preaching is God's greatest means of turning the world to the right." He is certainly right. That was and is the Master's plan of turning the world to Him.

Pastor Madison Flowers, of Summit, has decided to enter the Southwestern Theological Seminary at Ft. Worth, Texas, at the opening of the fall session. He is capable of doing excellent work wherever he is placed.

The Florida Baptists have given more than \$800 more than was promised on the Foreign Board debt. Secretary Rogers says there were no strings to their promise. So much give no matter what others do. Right again.

Rev. H. N. Quisenberry, who was forced to resign his work at Covington, Tenn., has undergone two severe operations in the Baptist Hospital at Memphis. He has sufficiently recovered to leave the hospital and will spend some time with his brother, W. Y. Quisenberry, at Clinton.

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### FLORA.

Our meeting here at Flora will begin the second Sunday in August, Dr. J. B. Phillips, of Chattanooga, doing the preaching. We are looking forward to a great meeting, as only few men preach the gospel with power as Dr. Phillips. The word "fear" is not in his vocabulary, but he is kind and gentle as any woman. God has greatly blessed our work since leaving our sunny Tennessee, and coming to this State. We have paid the indebtedness of \$2,000 that was on our church at our coming, and feel that we, under God, are bringing things to pass.

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**COWARDS AND FOOLS—FALL IN!**

Badger Clark in the Survey.

(This article, which appeared in The Survey for June 24, is one of the ablest and most convincing arguments against intervention in Mexico which the editor of The Standard has seen, and while some of our readers may not agree with the writer of the article, it is certain to provoke thought.)

About seven years ago we sat with our heels on the porch railing of the ranch house and looked down across many square miles of sizzling desert to the purple mountains in Mexico. I was a cowpuncher and he was the confidential employee of a very rich man whose operations in cattle and copper thereabouts we puny dickerers in red steers and sun-blistered mining claims regarded with awe.

"We own a good deal of that down there," said my companion, waving his cigarette toward the south, "but we've got to have it under a government that will stand hitched."

"We," said I. "Who's we?"

"Oh, I mean the System, the men that run this country."

"Well, that would be up to the people," said I, "and I don't reckon the American people want to take over any more colored orphan asylums until they get rid of the Philippines."

"The people don't run this country, son," replied my friend, in the tone of one addressing a little child. "They don't now, and perhaps they never did. The System runs this country, and the system wants Mexico. Uncle Porfirio is getting old, and any kind of greaser government is so uncertain that our dividends ain't safe from one year to another, anyway. With the money we've got invested down there, we've simply got to have a stable government to do business under. One of these days we'll take Mexico, or at least Sonora and Chihuahua."

"And how?" said I.

"United States army, of course," he said, still with patronizing gentleness.

"I always supposed the United States army worked for the United States government," said I, my perfectly good American blood beginning to simmer a little.

"Oh, they do, they do," he smiled, "but it's all as simple as four aces, just the same. Uncle Porfirio is getting shaky and his feet are loose in the stirrups. Mexico is due for a revolution in a year or two; even if he doesn't die. If it doesn't start on time, it can easily be started."

"Well," said I, "that just means another Mexican government."

"Wait," he answered. "That's just revolution number one. There can be others. Give any enterprising pelado a dozen rifles and five thousand rounds and he'll call himself a general and start out to save his country against all comers. It's a heap easier than working at Mexican wages."

"Well?" said I.

"Why, can't you see?" said this loyal retainer of the system. "Mexico is full of American property and American citizens. In the general ruckus that will be stirred up American properties will be looted. The owners in this country will start a holler. Then American citizens will

be plugged and perhaps some American women will get carried off, and then the holler will be a yell. You know what a sentimental, hysterical outfit the American people are. You 'remember the Maine,' don't you? Well, Congress will have to come through. The president will have to come through. The army will waltz across the line. Mexicans fight better than they work, and they don't love us two-bits' worth, so it's likely to be hell a mile high for awhile. It will cost the government so much to get in that they won't be in a hurry to get out again. When the dead are finally planted and the dust blows away, a good part of Mexico will be under American control for good and our dividends will be safe. Sabe?"

The comments I made on this proposed business enterprise do not matter. The day was warm and so was I, and my words would not read well.

"Pardner," said the henchman of Plutus, when I was out of breath, "religion is a nice thing for women and children, but the only thing worth having in this world is power, and money's its other name. The world belongs to the strong, and if the weak don't want to throw in and work for the strong, like I do, let 'em keep out of the way or they'll get hurt. Sentiment is nice in its place, but we let nothing stand in the way of business."

This is just my recollection of a conversation that occurred seven years ago in Arizona, between two idle cow-men on an afternoon when it was too hot to ride. As I have watched the drift of things in the Southwest since that time, I have ceased to think of my old acquaintance merely as an imaginative liar trying to impress a simple rancher with his knowledge of great affairs.

The Mexican trouble has been remarkable for the number of its leaders. No sooner was one half-way into the saddle than another started up, apparently from the ground, seized him by the leg and pulled him down again. Each of them proclaimed himself anxious to settle matters, but there seemed to be some influence more powerful than they which was equally anxious to keep matters stirred up. The looting and the killing came off according to my friend's schedule, but the American people were more sluggish than usual, and their government stubbornly peaceable. Raiding across the border was a master stroke.

The people responded to the stimulus fairly well, the government decreed partial intervention, and the army is in Mexico; that is, the candle is burning brightly in the midst of the open powder-barrel. The activity of raiding parties and the hourly peril of a brush between some Carranza hothead and the American regulars make it quite possible that general intervention will be in full swing before these words are in print. Thus, perchance, wars are made. Thus are affairs of state taken out of the helpless hands of the statesmen and managed for them.

"The system?" Quien sabe? Perhaps the president knows their names. Some of his acts and words have led me to hope so. I do not care to know them. They do not matter.

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of my oldest and dearest illusions. I was brought up on stories of the Civil War. From the age of seventeen up to twenty-five or so I felt a real disappointment that our foreign affairs did not give me a chance to offer my life for the old flag. And now the hour is come. Before this row is over many an American boy as good as I will drop among the Mexican mesquite and squirm his life away in the sand, while those shrewd and business-like birds, the buzzards, assemble one by one and stand around him, ruffling their rusty feathers and waiting impatiently for him to grow quiet! Dying for the old flag? In a way, yes. May the poor chap believe so as he rolls his last glance up to the steely blue sky of the desert. But the more I think of it the more likely it seems to me that he is dying mostly for dividends. I do not think dividends are worth dying for—another man's dividends, especially. The idea does not thrill me a bit.

So as I contemplate Mexico the old military enthusiasm of my boyhood, like those machine guns at Columbus, gets jammed and will not go off.

And though I am an American of Yankee descent I cannot even get palpitate with enthusiasm over the bewildering millions of profits that have come to us from the cataclysmic trade row in Europe. Perhaps I am too fussy, but to me such profits are too suggestive of the buzzard's idea of prosperity. Our fellow citizens who manufacture munitions are all kind to their mothers, doubtless, and regular attendants at church and all that, yet, while I will concede them any amount of virtue, I refuse to admit that they have any imagination. If they possessed such an article, those dollars from across the sea would feel intolerably sticky in their fingers and the opening of the steel doors of their vaults would let out a stench of stale blood.

Patriotism of the 1916 model, as I gather from current utterances editorial and oratorical, is an earnest desire to wallop some foreign nation, especially if it interferes with our business. I had thought that that style of patriotism was going out but it has returned again as swiftly as the full skirt. National honor? Well, I have yet to make out just what that is, but it seems to be the thing that fosters in us that most pitiful form of cowardice—the fear that somebody will think we are afraid. Personally I have a brand of honor which cannot be injured except from the inside. National honor seems of a different kind. A mere impudent grimace from an outsider will shiver the fragile thing to tinkling splinters and then, if we have in us a trace of the heroic, it will take all of our horses and all of our men to put humpty dumpty together again—a large proportion of said horses and men being killed in the process. And every dying soldier can hug to his torn breast the blessed consciousness that he has helped to vindicate the national honor and benefit the steel trade.

Oh, what a mess! How can I stay and burn the old incense on my boyish altar of patriotism, when the old idol has tumbled, smashed and revealed on his "insides" the same sort of simple machinery by which the ancient priests of Isis were wont to

delude the simple worshippers of their goddess? What joy to me to die on the battlefield? To the last gasp I would doubt if my death really benefitted my country—aside from its resultant fertilizing material. And then, I couldn't be sure just what I was dying for. One never gets a chance to die but once, and, if he dies voluntarily, he dislikes to throw his death away, so to speak. No! I won't die in uniform! However urged by blood of soldiers in my veins, fear of public opinion in my heart or traditions of three thousand swashbuckling years in my head. I won't do it!

And on the other hand, I will not kill in uniform, either. Did you ever look at your fellowman over a gun-sight? I did, once. You get an entirely new view of him that way and one that you seldom care to remember.

Right now I can imagine myself glancing down a rifle barrel (that slender steel syllogism by which the militarist guarantees to prove the eternal righteousness of the rottenest cause) with the sights lined to the breast of a Mexican peon. It is a ragged, greasy breast with a patch of brown skin showing through the open shirt, but behind it beats a heart in all essentials just like mine.

My sights wander up over the bare brown throat to the face. What a face! Child of a race misbegotten, misled and misgoverned through unknown generations, a creature systematically deceived, defrauded and debased for the profit of men more clever than he, yet on the dark face there is a gleam of manly idealism as, blindly and cheerfully, he prepares to die for a patria which, having given him nothing and stolen from him whatever of value he could accumulate, now demands his life at the last.

As my finger trembles on the trigger another figure floats in front of the muzzle, a familiar figure with red stains upon the hands and the feet, and clad in garments brighter than the shimmer of the sun on the white mesas. I know him. It is he to whom I and millions like me have said, "Lord, Lord," so often.

"Illusion!" Blaze away! No, wait! He is speaking, and those old words which have sounded so sweetly down the ages take a new and terrible significance: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

A pacifist? Ay, a pacifist, a non-resistant, a mollycoddle! While I have to look into the mirror every morning and live with myself all day and meet myself after dark, I dare be nothing less in this age.

Shall we fight for a cry, or a caste, or a corporation when there's a bigger, cleaner fight to be made for God? **Pro patria**, you say? Oh, things have drifted past that point. Chauvinism has had its day. This is a matter of a world, a battle for the race. How long can a world-history like that of the past two years go on before evolution turns back upon itself and men couple with wolves? New rules! New game! It must be that. What is that old verse? "Not by might nor by power, but by my spirit, saith the Lord." What else will save us? Europe has relied for salvation upon her armies, and look at her! Glorious salvation!

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President,  
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Quite as well be damned as that.

No, the last and greatest war of all the fighting centuries is here, the war against war. **Pro patria mori?** No, not by bullets, but if you insist upon heroics, comfort yourself with the truth that it is far harder to live for something than to die for it. Many a conscientious English "slacker" who has fled from the scorn of his neighbors and taken refuge under the shrapnel shower knows that. Have you the nerve to stand alone against the mob, to look sentimental savagery in the face and

say, No? Come on, then. You who have the courage and the vision to be the cowards and fools of God—fall in!

### IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

**A TIPPAH COUNTY REVIVAL.**

Providence church, near Tiplersville, has just closed a successful meeting July 22-29. Pastor G. S. Jenkins was assisted by the writer who was invited by the church to hold the meeting before his return from the mission field. This is the church where I was converted and baptized at the age of thirteen. It had been by prayer since I consented to be present that God would make this the occasion for the salvation of my own boys, nearly nine and eleven years of age, who would have their first opportunity of attending such a meeting conducted in English. It was all new to them, but they did not miss one minute of the services from beginning to end. It was my great joy to see Franklin, Jr., accept his Savior on the third day of the meeting, and ask for baptism. His younger brother came three days later and told me that he, too, had trusted Jesus. Nine were baptized, two others approved and will be baptized soon. In all, fourteen professed conversion. Two families were found in the community without Bibles and were provided with God's Word.

Neighbors, who, on account of sickness, were behind with their crops, were helped to catch up and the whole community spent the week in reading the Bible and in prayer and work for the meeting. Nearly everybody living near the church are Christians. This is a strong country church and may in the near future go to half time instead of once a month preaching. They stand by their pastor and support the mission cause nobly.

J. FRANKLIN RAY.  
Blue Mountain, Miss.

**A GOOD DAY AT CAMDEN.**

We entered our new church at Camden on the fifth Sunday in July.

We had three services, all held by the pastor, and dinner on the ground. There was much rejoicing by the church and community. Our friends were with us from Canton, Pickens and other surrounding points.

We received two members by letter. Our friends gave us \$118 to aid us in paying our debts.

It has been a great struggle to build the church, but there was a willing mind. Some gave money, some work. All together, with the aid of our State Board of \$500, we have been able to erect the best meeting house in Madison county, except the Baptist church at Flora. Our house has cost about \$4,000. We have everything paid except \$1,100. We will arrange this in a way that the church will not be embarrassed in paying it out. The Lord has led us over many difficulties and blessed us in many ways.

M. J. DERRICK, Pastor.

**ANTIOCH.**

Brother Bennie Sandifer helped us in our meeting. The results were seven for baptism and one restored. We liked Bennie fine. We praise the Lord for the success of the meeting.

L. I. THOMPSON,  
Pastor.

Dr. A. W. Lamar, of Alabama, who has been doing successful evangelistic work for several years, has accepted a call to the pastorate of the First church, Clearwater, Fla. He is a fine preacher and excellent pastor.

"I suppose you have high ambitions for your boy?"

"Well, I wouldn't say that exactly, but I do hope that he won't turn out to be the male assistant to a female dancing teacher." — Detroit Free Press.

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53 Duke Ké'náz, duke Té'man, duke Mib'zar,  
**54 Duke Mág'di-el, duke I'ram.**  
These are the dukes of É'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Teman. 13 The children of Jesse. 18 The posterity of Caleb the son of Heman. 21 Heman's posterity by the daughter of Machir. 26 Jachmeel's posterity. 34 Shechan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Heman.

**THESE** are the sons of Is'ra-el; Re'u'ben, Sim'e-on, Lé'vi, and Jú'dah, Is'sa-char, and Zé'b'u-lún, 2 Dán, Jó'seph, and Bén'ja-min, Néph'ta-li, Gád, and Ásh'er.

19 And	Cá'leb
a or, Jacob.	which b
20 And	begat Be
21 And	to the d
22 And	ther of
23 And	when h
24 And	and she
25 And	three ar
26 And	Gil'e-ad.

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